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The Belief in Allah

Muhammad Bin Salih Al-Uthaimeen

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Belief In Allah's Existence is affirmed through Fitrah (the innate purity that Allah creates in every human being), the Mind, the Shari'ah (Islamic Law) and the senses.



1 - Belief In Allah's Existence is affirmed through Fitrah (the innate purity that

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Allah creates in every human being), the Mind, the Shari'ah (Islamic Law) and the senses.

a) As for the Fitrah, we say the following: Allah created the belief in Him in every human being. Mankind needs not to be taught this belief or think about how to possess it. However, the ones who have this Fitrah corrupted will not benefit from it. The Prophet (sallallahu alaihi wa-sallam) said, what translated means, "Every newly born will be born having Fitrah. However, his parents will either convert him to Judaism, Christianity or Majicism (fire worshipping)." [Saheeh al-Bukhari]

«ما من مولود إلا يولد على الفطرة، فأبواه يهودانه، أو ينصرانه، أو يمجسانه»
صحيح البخاري

b) The Human Mind must be used to prove the existence of Allah. All this creation, of old and new, must have a Creator who invented and started it. This creation could not have come to existence on its own or by chance. It could not have created itself, because it did not exist beforehand. Therefore, how can it create? Also, the creation could not have been started by accident or chance. Everything that exists must have a Creator who brought it into existence. Creation is magnificent in organization, coherent and correlated in its existence. There is a reason and originator behind every act. All this nullifies the saying that this entire universe was started by chance. What was started by chance cannot be organized in its form because it did not have any organization before it was formed. What makes what was created by chance to be this organized? If all this creation neither could have created itself nor was it created by chance, then it

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must have an Originator, Allah, the Lord of the worlds. Allah mentioned this reasoning in the Quran, "Were they created by nothing, or were they themselves the creators?" [At-Tur 52:35]

{ أَمْ حُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ }

الطور: 35

Transliteration: Am khuliqoo min ghayri shayin am humu alkhalqoona

This Ayah means that men were neither created without a Creator nor did they create themselves. Therefore, Allah is the One who created them. This is why when Jubair ibn Mut'im (radiyallaahu anhu) heard the Messenger (sallallahu alaihi wa-sallam) recite this Surah until he reached, "Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief. Or are with them the Treasures of your Lord? Or are they the tyrants with authority to do as they like?" [At-Tur 52:35-37]

أَمْ حُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ (٢٥) أَمْ حَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بِلَّا يُؤْقِنُونَ (٣٦) أَمْ

عِنْدَهُمْ خَازِنُ رِبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ

الطور: 37-35

Transliteration: Am khuliqoo min ghayri shayin am humu alkhalqoona

Jubair, a disbeliever then, said, "My heart almost flew (from the power of this reasoning mentioned in the Surah). This was the first time that Iman entered my heart." [Saheeh al-Bukhari]

سمعت النبي صلى الله عليه وسلم يقرأ في المغرب بالطور ، وذلك أول ما وقر الإيمان في»
«قلبي

صحيح البخاري

c) - As for the Shari'ah, all divine religions testify to the fact that Allah created the world. All Laws that were sent with these divine and revealed religions contain what benefits mankind. This is evidence to the existence of a Wise and All-Knowing Lord Who knows what brings benefit to His creation, All divinely-revealed religions describe a universe that is self evident to the existence and ability of Allah, Who Creates what He Will.

d) - Also, the senses must be used to prove the existence of Allah. We know that Allah accepts the supplication from whoever seek His aid and help, and that He brings them the benefits that they desire. This is clear evidence to the existence of Allah, who said, what translated means, "And (remember) Noah, when he cried (to Us) aforetime We listened to his invocation." [Al-Anbiyaa 21:76]

{وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلٍ فَاسْتَجَبْنَا لَهُ}

الأنبياء: 76

Transliteration: Wanoohan ith nada min qablu faistajabna lahu

and, "(Remember) when you sought help from your Lord and He answered you?"

{إِذْ تَسْتَغْيِثُونَ رَبّكُمْ فَاسْتَجَابَ لَكُمْ}

الأنفال: 9

Transliteration: Ith tastagheethoona rabbakum faistajaba lakum

Anas ibn Malik (radhi allahu anhu) said, "An Arabian (Bedouin) man entered (the Masjid) on Friday while the Prophet was delivering the speech. He said: O Messenger of Allah! (Our) possessions are destroyed, (our) children are hungry. Ask Allah for us.' He (the Prophet (sallallahu alaihi wa-sallam) raised his hands in supplication (to Allah) asking Allah for rain. All of a sudden, mountain-like clouds were formed and we haven't seen the sun for 6 days. On the second Friday, this Arabian man, or someone else, stood up and said: Messenger of Allah (sallallahu alaihi wa-sallam), Buildings have collapsed and possessions are flooded. Ask Allah for us.' He (the Prophet (sallallahu alaihi wa-sallam) raised his hands and said: my Lord! Around us and not on us.' Wherever he pointed to an area (of the sky), they (the clouds) dispersed." [Saheeh al-Bukhari]

أن رجلا دخل يوم الجمعة من باب كان وجاه المنبر، ورسول الله صلى الله عليه وسلم قائم»
يخطب، فاستقبل رسول الله صلى الله عليه وسلم قائما، فقال: يا رسول الله، هلكت المواشي،
وانقطعت السبل، فادع الله يغيثنا. قال: فرفع رسول الله صلى الله عليه وسلم يديه فقال: اللهم
اسقينا، اللهم اسقنا، اللهم اسقنا. قال أنس: لا والله، ما نرى في السماء من سحاب، ولا قزعة،
ولا شيئا، وما بيننا وبين سلع من بيت ولا دار. قال: فطلع من ورائه سحابة مثل الترس، فلما
توسعت السماء انتشرت ثم أمطرت. قال: والله ما رأينا الشمس ستا. ثم دخل رجل من ذلك الباب
في الجمعة المقبلة، ورسول الله صلى الله عليه وسلم قائم يخطب، فاستقبله قائما، فقال: يا

رسول الله، هلكت الأموال، وانقطعت السبيل، فادع الله يمسكها. قال: فرفع رسول الله يديه، ثم قال: اللهم حولينا ولا علينا، اللهم على الآكام والجبار، والأجاح والظراب، والأودية ومنابت الشجر. قال: فانقطعت، وخرجنا نمشي في الشمس. قال شريك: فسألت أنساً: أهو الرجل الأول؟ قال: «لا أدرى».

صحيح البخاري

Allah's acceptance of supplication has been and still is a known matter until today. It is given to those who are true in their seeking refuge in Allah and perform supplication in the correct manner to ensure its acceptance. Also, there are the signs that Allah gave His Prophets, which are called miracles. People witnessed or heard these miracles. They are clear evidence that the One who sent the Messengers exists, and He is Allah the All Mighty.

These miracles are activities that are beyond the capability of mankind. Allah gave them to His Messengers as a way of aiding them and giving them victory. An example of these miracles is the sign given of Moses. Allah ordered him to strike the sea with his stick, and the sea parted into twelve separate pads between mountains of water on each side of these parts, "Then We inspired Moses (saying): "Strike the sea with your stick. And it parted, and each separated part (of that sea water) became like the huge, firm mass of a mountain." [Ash-Shu'araa 26:63]

{فَأَوْحَيْنَا إِلَى مُوسَى أَنِ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالْطَّوِيدِ الْعَظِيمِ}

الشعراء: 63

Transliteration: Faawhayna ila moosa ani idrib biAAasaka albahra fainfalaqa

fakana kulla firqin kaal^ttawdi alAAat^theemi

Another example is the miracle of Jesus. He was given the power by Allah to raise the dead from their graves and back into life. Allah said about him, what translated means, "And I bring the dead to life by Allah's leave." [Ali-Imraan 3:49]

{وَأَخْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ}

آل عمران: 49

Transliteration: waohyee almawta biithni Allahi

and, "And when you (O Jesus) brought forth the dead by My Permission." [Al Maaida 5:110]

{وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي}

المائدة: 110

Transliteration: waith tukhriju almawta biithnee

A third example is the miracle Muhammad (sallallahu alaihi wa-sallam) performed. His tribe, Quraysh, asked him to perform a miracle. He pointed to the moon and it separated into two parts while his people were witnessing the incident. Allah said about this miracle, what translated means, "The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away, and say: "This is continuous magic." [Al-Qamar 54:1-2].

{إِنْ يَرُوا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌ}

القمر: 2-1

Transliteration: Iqtarabati alssaAatu wainshaqqa alqamaru (1) Wain yaraw ayatan yuAAridoo wayaqooloo sihrun mustamirun

All these miracles, that Allah gave to His Messengers as an aid and victory and that were witnessed by their nations, are proof that Allah exists.

2 - Belief In Allah's Lordship This means to believe that Allah is the Lord, alone, and that He has no partners or helpers. The Rabb (Lord) is the One who Creates and Commands. There is no creator except Allah and there is no owner of the universe except Him. The Commandment and the Control is His. He said, what translated means, "Surely, His is the Creation and commandment." [Al-A'raaf 7:54]

{أَلَا لَهُ الْخُلْقُ وَالْأَمْرُ}

الأعراف: 54

Transliteration: ala lahu alkhalqu waalamru

and, "Such is Allah your Lord; His is the Kingdom. And those whom you invoke or call upon instead of Him, own not even a Qitmır (the membrane over the date-stone)." [Faatir 35:13]

{ذِلِّكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ}

فاطر: 13

Transliteration: thalikumu Allahu rabbukum lahu almulku waallatheena
tadAAoona min doonihi ma yamlikoona min qitmeerin

Only a few people rejected Allah's Lordship. These are the arrogant ones who deny what they believe deep in their hearts. This happened from Pharaoh, when he said to his people, as was mentioned in the Qur'aan, "I am your lord, most high." [An-Naazi'aat 79:24]

{ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى }

النارعات: 24

Transliteration: Faqala ana rabbukumu alaAAla

and, "O chiefs! I know not that you have a god other than me!" [Al-Qasas 28:38]

{ وَقَالَ فِرْعَوْنٌ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي }

القصص: 38

Transliteration: Waqala firAAawnu ya ayyuha almalao ma AAlimtu lakum min
ilahin ghayree

However, what he said was not his true belief. Allah said, what translated means, "And they belied them (Our Signs) wrongfully and arrogantly, though their own selves were convinced thereof" [An-Naml 27:14]

{وَجَحَدُوا بِهَا وَاسْتَيْقَنُتْهَا أَنفُسُهُمْ طُلْمًا وَعُلُّوًّا}

النمل: 14

Transliteration: Wajahadoo biha waistayqanatha anfusuhum *thulman*
waAuluwan

Also, Moses said to Pharaoh, as was mentioned in the Quran, "Verily, you know that these Signs have been sent down by none but the Lord of the heavens and the earth as clear (evidences of His Oneness and Might). And I think you are, indeed, O Pharaoh, doomed to destruction." [Al-Israa 17:102]

{ قَالَ لَقَدْ عِلِّمْتَ مَا أَنْزَلَ هُوَ لَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بَصَائِرٍ وَإِنِّي لَأَطْنَكَ يَا فِرْعَوْنُ مَثْبُورًا }

الإسراء: 102

Transliteration: Qala laqad AAalimta ma anzala haolai illa rabbu aissamawati
waalardi basaira wainnee laathunnuka ya firAAawnu mathbooran

The Arab disbelievers of old used to confirm Allah's Lordship, although they associated others with Him in worship.

Allah said, what translated means, "Say: "Whose is the earth and whosoever is therein? If you know!" They will say: "It is Allah's!" Say: "Will you not then

remember?" Say: "Who is the Lord of the seven heavens and the Lord of the Great Throne?" They will say: "Allah." Say: "Will you not then fear Allah?" Say: "In Whose Hands is the sovereignty of everything? And He protects (all), while against Whom there is no protector, if you know?" They will say: "(All this belongs) to Allah." Say: "How then are you deceived and turn away from the truth?)" [Al Mi-Muminoon 23:84-89]

فُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ (٨٤) سَيَقُولُونَ لِلَّهِ هُوَ قُلْ أَفَلَا تَذَكَّرُونَ (٨٥) قُلْ مَنْ رَبُّ
السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَزِيزِ الْعَظِيمِ (٨٦) سَيَقُولُونَ لِلَّهِ هُوَ قُلْ أَفَلَا تَتَسْفَوَنَ (٨٧) قُلْ مَنْ بَيْدِهِ
مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُحِيطُ بِهِ لَا يُجَاهِرُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ (٨٨) سَيَقُولُونَ لِلَّهِ هُوَ قُلْ فَإِنَّى
تُسْخِرُونَ

المؤمنون: 89-84

Transliteration: Qul limani alardu waman feeha in kuntum taAlamoona (84)
Sayaqooloona lillahi qul afala tathakkaroona (85) Qul man rabbu alssamawati
alssabAAi warabbu alAAarshi alAAatheemi (86) Sayaqooloona lillahi qul afala
tattaqoona (87) Qul man biyadihi malakootu kulli shayin wahuwa yujeeru wala
yujaru AAalayhi in kuntum taAlamoona (88) Sayaqooloona lillahi qul faanna
tuSharoona

And indeed if you ask them: "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them." [Az-Zukhruf 43: 9]

{ وَلَئِنْ سَأَلْتُهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقُنَّهُنَّ الْعَزِيزُ الْعَلِيمُ }

الزخرف: 9

Transliteration: Walain saaltahum man khalaqa alssamawati waalarda layaqoolunna khalaqahunna alAAazeezu alAAaleemu

and, "And if you ask them who created them, they will surely say: "Allah." How then are they turned away (from His worship)" [Az-Zukhruf 43:87]

{وَلَئِن سَأَلْتُهُم مَّن خَلَقُوهُمْ لَيَقُولُنَّ اللَّهُ فَإِنَّمَا يُؤْفَكُونَ}

الزخرف: 87

Transliteration: Walain saaltahum man khalaqahum layaqoolunna Allahu faanna yufakoona

Allah's order comprises of both, His running of the universe and the Commandment. He is the One who controls the creation and the One who does what He will, according to His Wisdom. He is also the One who gives the Commandment organizing aspects of worship and dealings, according to His Wisdom. Whoever takes anyone, besides Allah, to be the one who commands acts of worship or types of dealings, will have committed Shirk (disbelief, association in worship) with Allah. This act negates Iman.

3 - The Belief That He Is the ILAH: Allah is the Ilah, meaning He is the Worshipped One Who has no partners. This Ilah is worshipped with love and reverence. He said, what translated means, "And your Lord is One Lord, there is none who has the right to be worshipped but He, the Most Beneficent, the Most Merciful." [Al-Baqara 2:163]

{إِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ}

البقرة: 163

Transliteration: Wailahukum ilahun wahidun la ilaha illa huwa alrrahmanu alrraheemu

and, "Allah bears witness that none has the right to be worshipped but He, and the Angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice, none has the right to be worshipped but He, the All-Mighty, the All-Wise." [Ali-Imraan 3:18]

{شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ}

آل عمران: 18

Transliteration: Shahida Allahu annahu la ilaha illa huwa waalmalikatu waoloo alAilmi qaiman bialqisti la ilaha illa huwa alAazeezu alhakeemu

All things that are taken as gods, besides Allah, are false gods, "That is because Allah is the Truth (the Only True God), and what they (the disbelievers) invoke besides Him, it is falsehood. And verily, Allah is the Most High, the Most Great." [Al Hajj 22:62]

{ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ}

الحج: 62

Transliteration: Thalika bianna Alla^{ha} huwa alhaqqu waanna ma^a yadAAoona min doonihi huwa albatilu waanna Alla^{ha} huwa alAAaliyyu alkabeeru

To call these things "gods," does not make them gods. Allah said about some idols, Al-Lat, Al-'Uzzaa and Manat, "They are but names which you have named, you and your fathers, for which Allah has sent down no authority" [An-Najm 53:23]

{ نْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِرَبِّهِ مِنْ سُلْطَانٍ }

النجم: 23

Transliteration: In hiya illa asma^aon sammaytumooha^a antum waabaokum ma^a anzala Alla^{hu} biha min sultanin

Yousef (Joseph) said to his two companions in jail, as was mentioned in the Quran, "Are many different lords (gods) better or Allah the One, the Irresistible? You do not worship beside Him but only names, which you have forged, you and your fathers, for which Allah has sent down no authority." [Yusuf 12:39-40]

يَا صَاحِبِي السِّجْنِ أَلْزَابٌ مُتَفَرِّقُونَ حَيْزٌ أَمِ اللَّهُ الْوَاحِدُ الْفَقَارُ (٣٩) مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ

{سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِرَبِّهِ مِنْ سُلْطَانٍ}

يوسف: 40-39

Transliteration: Ya sahibayi alssijni aarbabun mutafarriqoona khayrun ami Alla^{hu} alwahidu alqahharu (39) Ma^a taAAbudoona min doonihi illa asma^aan

sammaytumooha antum waabaokum ma anzala Allahu biha min sultanin

All Messengers used to say to their nations, "Worship Allah! You have no other God but Him." [Al-Muminoon 23:23]

{ يَا قَوْمٍ اغْبَدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٌ غَيْرُهُ }

المؤمنون: 23

Transliteration: ya qawmi oAbudoo Allaha ma lakum min ilahin ghayruhu afala tattaqoona

However, the disbelievers refused to accept this call. They took others as gods besides Allah. They worshipped them besides Allah, calling them when aid and help were needed. Allah refuted the disbelievers in their taking these idols as gods besides Him, using two logical arguments:

The first argument: These idols, that were taken by the disbelievers as gods, do not have any attributes that qualify them to be gods. These false gods were created and do not create. They can neither bring about benefit for whoever worships them, nor can they fend harm off. They cannot give life or take it away. They neither own nor are they partners in the kingdom of the heavens and earth. Allah said, what translated means, "Yet, they have taken besides Him other gods that created nothing but are themselves created, and possess neither hurt nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead)" [Al-Furqaan 25:3]

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلِقُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ
} مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا

الفرقان: 3

Transliteration: Waittakhathoo min doonihi alihatan la yakhuqoona shayan wahum yukhlaqoona wala yamlikoona lianfusihim darran wala nafAAan wala yamlikoona mawtan wala hayatan wala nushooran

"Say (O Muhammad): Call upon those whom you asset (to be associate gods) besides Allah, they possess not even the weight of an atom, either in the heavens or on the earth, nor they have any share in either, nor is there for Him any supporter from among them." [Saba 34:22]

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا

{لَهُمْ فِيهِمَا مِنْ شِرِيكٍ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ

سبأ: 22

Transliteration: Quli odAAoo allatheena zaAAamtum min dooni Allahi la yamlikoona mithqal a tharratin fee alssamawati wala fee alardi wama lahum feehima min shirkin wama lahu minhum min thaheerin

and,"Do they attribute as partners to Allah those who created nothing but they themselves are created? No help can they give them, nor can they help themselves." [Al-A'raaf 7:191-192]

{أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ (١٩١) وَلَا يَسْتَطِيغُونَ لَهُمْ نَصْرًا وَلَا أَنفُسَهُمْ يَنْصُرُونَ}

الأعراف: 192-191

Transliteration: Ayushrikoona ma la yakhluqu shayan wahum yukhlaqoonā (191)

Wala yastaṭeeAAoona lahum naṣran wala anfusahum yansuroonā

If this is the case with false gods, then taking them as gods is a true misguidance and the lowest of all acts.

The second argument: The Mushrikeen (polytheists) are among those who confirmed that Allah, alone, is the Lord, the Creator, the One Who Has the ownership of everything and the One Who gives protection and no one can give protection to anyone from His Might. This confirmation requires from these disbelievers to worship Allah alone. He said, what translated means, "O Mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become among the pious. Who has made the earth a resting place for you, and the sky as a canopy, and sent down rain from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped)." [Al-Baqara 2:21-22]

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (٢١) الَّذِي جَعَلَ لَكُمْ
الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بَنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ النَّمَرُودِ رِزْقًا لَكُمْ ۝ فَلَا تَجْعَلُوا لِلَّهِ
{أَنَدَادًا وَأَنْتُمْ تَعْلَمُونَ

البقرة: 21-22

Transliteration: Ya ayyuha alnnasu oAbudoo rabbakumu allathee khalaqakum waallatheena min qablikum laAAllakum tattaqoonā (21) Allathee jaAAala lakumu alarda firashan waalssamaa binaan waanzala mina alssamai maan faakhraja bihi mina alththamarati rizqan lakum falā tajAAaloo lillahi andadan waantum taAlamoona (22)

"And if you ask them who created them, they will surely say: "Allah". How then are they turned away (from His worship)??" [Az-Zukhruf 43:87]

{ولَئِن سَأَلْتُهُم مَنْ خَلَقُهُمْ لَيَقُولُنَّ اللَّهُ ۖ فَإِنَّمَا يُؤْفَكُونَ}

الزخرف: 87

Transliteration: Walain saaltahum man khalaqahum layaqoolunna Allahu faanna yufakoona

and, "Say (O Muhammad): "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: Allah."Say: Will you not then be afraid of Allah's punishment?" Such is Allah, your Lord in truth. So after the Truth, what else can there be, save error? How then are you minded away? [Yunus 10:31-32]

فُلْ مَن يَرْزُقُكُم مِن السَّمَاءِ وَالْأَرْضِ أَمْنَ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَن يُخْرِجُ الْحَيَّ مِن الْمَيِّتِ
وَيُخْرِجُ الْمَيِّتَ مِن الْحَيِّ وَمَن يُدْبِرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ ۚ فَقُلْ أَفَلَا تَتَقَوَّنَ (٣١) فَذَلِكُمُ اللَّهُ
رَبُّكُمُ الْحَقُّ ۖ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ۖ فَإِنَّمَا تُضَرِّفُونَ

يونس: 31-32

Transliteration: Qul man yarzuqukum mina alssamai waalardi amman yamliku alssamAAa waalabsara waman yukhriju alhayya mina almayyiti wayukhriju almayyita mina alhayyi waman yudabbiru alamra fasayaqooloona Allahu faqul afala tattaqoonā (31) Fathalikumu Allahu rabbukumu alhaqqu famatha baAAda alhaqqi illa alddalaļu faanna tusrafoonā (32)

4 - The Belief In Allah's Names and Attributes. This belief requires accepting whatever Allah described of Himself in His Book or in the Sunnah of His Messenger (sallallahu alaihi wa-sallam). The Names and Attributes must be accepted without alteration [1], rejection [2], and precise description of their true nature or equating them with attributes of the creation. Allah said, what translated means, "And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who deny His Names. They will be requited for what they used to do." [Al-A'raaf 7:180]

وَلِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۝ وَذَرُوا الَّذِينَ يُلْجِدُونَ فِي أَسْمَائِهِ ۝ سَيُخْزَنُونَ مَا كَانُوا يَعْمَلُونَ {

}
الأعراف: 180

Transliteration: Walillahi alasmao alhusna faodAAooth biha watharoo allatheena yulhidoona fee asmaihisayujzawna ma kanoo yaAAmaloonā

"His is the highest description in the heavens and in the earth. And He is the All-Mighty, the All-Wise." [Ar-Room 30:27]

{ وَلَهُ الْمِثْلُ الْأَعْلَىٰ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ }

الروم: 27

Transliteration: walahu almathalu alaAla fee alssamawati waalardi wahuwa alAazeezu alhakeemu

and, "There is nothing like unto Him, and He is the All-Hearer, the All Seer." [Ash-Shura 42:11]

{لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ}

الشورى: 11

Transliteration: laysa kamithlihi shayon wahuwa alssameeAAu albaseeru

Two groups have fallen into misguidance concerning this matter:

One of them is Al-Mu'attilah (the refuters). This group rejected the Names and Attributes, or some of them, claiming that to accept them is to equate Allah with His creation. This claim is false for many reasons following are two of them:

1. This claim leads to false conclusions that Allah's Words are in Opposition to each other. Allah is the One who confirmed these Names and Attributes and denied that there is anything that resembles Him. If confirming these Names and Attributes leads to equating Allah with the creation, then this will lead to the conclusion that Allah's Words are full of discrepancies and refute each other.

2. For two things to have an attribute of some kind, does not mean that they are equal or look-likes. One can witness two persons who are both called "a human who hears, sees and speaks." However, this description of both does not mean that they are of equal capabilities in their hearing, sight or speech. One can also see that animals have hands, legs and eyes. However, this does not mean that animals are equal in every respect with regards to their hands, legs and eyes. If disparity is this wide between that which creation possess of attributes or names, then the disparity between the Creator and creation is even greater and more evident.

The second misguided group is called "Al- Mushabbihah." They confirmed the Names and the Attributes. Yet, they equated them with the names and attributes of the creation. They claimed that this is what the Texts mean. They claimed that Allah reveals to His slaves what they can comprehend. This claim is false for many reasons, some of them are: Allah's resemblance with His creation is false and is refuted with the mind and the Laws of Shari'ah. Texts of the Qur'aan and Sunnah cannot lead to falsehood in their meanings.

Allah revealed what His slaves can understand of the general meaning. However, the true nature of what these meanings are like is a knowledge that only Allah possesses, especially with regards to the true nature of His Names and Attributes. Allah confirmed that He is the All-Hearer. Hearing means to comprehend sounds. However, the true nature of Allah's Hearing is unknown. Creation vary in their hearing capability. The difference between Allah's Hearing and the hearing of creation is even greater and more evident. Also, Allah confirmed that He Istawa (Mounted or Settled) on His Throne. To mount and settle on a throne is known in the general meaning of the word "mounted," or

"settled." The true nature of Allah's mounting on His Throne is unknown. Mounting on something varies with regards to different creation. To mount on a chair is unlike mounting on a wild camel. If Istiwa' is this different between creation, then how can the Istiwa' of Allah be compared to the Istiwa' of creation? The difference between them is greater and more evident.

Benefits of Believing in Allah, in the way described above, leads to many benefits for the believers:

1. To truly realize the Taw'hid of Allah, by depending only on Him and hoping in, fearing and worshipping Him alone.
2. To perfect one's love and reverence of Allah, and according to His Might as described by His Most-Beautiful Names and Most-High Attributes.
3. To truly give one's worship to Allah, by adhering to His Commandments and abandoning His Prohibitions.

FOOTNOTES

[1] TAAWEEL - Introducing change in a statement, leaving out the meaning understood by it, expressing and accepting such a meaning which the words may indicate in a doubtful sense. In the present context (i.e. Attributes of Allah) it means rejecting the true meaning of Attributes of Allaah, as understood by the companions (radyallaahu anhum), and giving preferences to one own understanding.

[2] TA'TEEL (Rejecting, Leaving or Vacating). It means negating the Attributes of Allah and denying them with His Self. The difference between Taqweel and Ta'teel is that in the latter case the real meaning is denied which is proved by the Qur'aan and the Hadith. While in Tahreef the explanation of the text is done with such meanings that are false and the word does not prove them. So Ta'teel includes Tahreef. Wherever there is Tahreef, Ta'teel is certainly there, but the reverse is not true. If someone tries to prove the false meaning and denies the real meaning, he is committing both Ta'teel and Tahreef

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